no matter under what social conditions; after that the proper forms of social life will grow up; Zionism has sufficient difficulties to contend with at present, without burdening itself with social reform.

It is natural that opinions on social reform should vary with the material position of their exponents. European Jews who live in comfortable circumstances and only suffer from social ostracism or the mimicry forced upon them, seek a remedy for these in the Jewish National Home in Palestine, but not a change of the economic system. Those, however, who in Europe carry on a desperate struggle for existence—and the majority of immigrants belong to this category—do not wish it to continue in the National Home, and demand a radical change.

Labour realizes that under present conditions private capital is needed for creating an economic basis in Palestine, and therefore does not in principle oppose private economic activities. But it demands that the opportunities for labour created by Jewish capital should benefit Jewish workmen, and that these should be paid wages required to secure the minimum standard of a civilized existence. Their demands have been successful in industry and, to a great extent, in the plantation colonies, even where the employers could have obtained non-Jewish labour at lower wages. This deviation from economic principles on the part of the em-

ployers is explained by the fact that most of them emigrated to Palestine from Zionist rather than from economic motives, and consider it their duty to create employment for other Jews. It remains to be seen whether in the future the common national interests of employers and employees will suffice to overcome their conflicting economic interests, and whether, in the face of competition from non-Jewish employers inside and outside Palestine, the Jewish employers will be willing and able to satisfy the demands of Jewish labour. Hitherto many Jewish employers have been able to pay higher wages because they: found exceptionally good